

of Thorne

THE
Mask'd Devil,
OR
QUAKER.

Neither Fearing GOD, nor
Reverencing MAN.

In an excellent and true Description
of these Monsters, (not Men) made
up of meer incongruities; as plain-
ly appears by the late perfidious
Practice, (of the Seven Quakers,
which were lately Convicted and
to be Transported) impartially re-
presented in this ensuing Narrative.

E. Manning

Psal. 56. 7. Shall they escape by iniquity?



LONDON, Printed Anno Dom. 1664



THE
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OR
QUAKER.

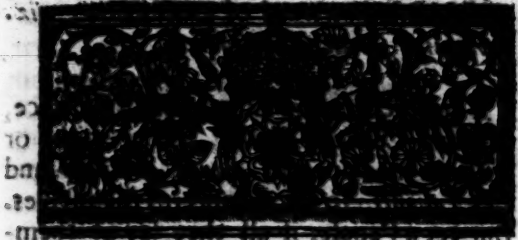
Neither Fearing GOD, nor
Reverencing MAN.

In an excellent and true Description
of these Men (as they are) made
up of meer incongruities; as plain-
ly appears by the late pernicious
Practice (of the seven Quakers,
which were lately convicted and
so be Transfused) impartially re-
presented in this ensuing Narrative.

Printed by J. Smith, at the Sign of the Gun, in St. Dunstons Church-yard.

LONDON, Printed, and Sold, 1697.

suppose they deduce the Hymnology of



very devout and zealous
in *Conscience, and Conscience*

Am here engaged in a Re-
velation of some Consequence,
and to represent a Decree in
the holy men (so called)
of this our Nation. I think
I have not Iwar'd from
truth: since it concerns me to speak no
more then I can make good. If I have
lee my Allegiance, whole Estate, and
Fortune, I leave at Stake for my Justifi-
cation. It is requisite I should first give you
some satisfaction as to their persons, next
to their Actions.

They are a sort of people whose pre-
tended singularity of gifts and graces,
do particularize, and sever from the Con-
versation of the Honest. And like the Pha-
riseses, will, *Supra Scriptum, supra E-
vangelium, & Patres*: from whence I
A 2 sup-

suppose they deduce the Etymology of their name, or word of Distinction, viz. *Humourists*, otherwise *Goats*.

Their Tenets are Liberty of Conscience, in what Capacity soever, either with, or without the respect of *Mum, & Tame*, and *Ex Libitu*, so far as concerns themselves. But yet a People, if all they say of themselves be true, very devout, and zealous, towards God and their Country; which, in the fear of the Lord, I should have thought to believe were not their *Singular*, *Ex Libitu*, *Indignation*.

Now lest I might give Offence to the rest of the Society, and that they may yet ask me how I should know this, I am free to say, I know it either *Ex Capite*, or *Ex Pedes*, from their cunning, and insinuating, Pates, or by their light heels, in running away from that Tribulation they do so much magnifie. The Particulars whereof I shall treat from the beginning, together with the several transactions, as followeth, viz.

The last Goale-delivery at *Hartford* (except one) gave these Humourists the honor of being known to their King and Country, where the Honorable Bench (according to the Old Position, *Ubi definit Philosophus incipit Medicus*) turned Physitians, and though that

that change of Aire might do them good, and help their Chilification better then this, which made them disgorge Crudities. In order whereunto one Mr. *Edmonds*, Goal-Keeper of *Hertsford*, had power to treat for their Transportation: which he did with one Mr. *Thomas May*, who then had a concern in the Ship, called the *Anne of London*, now bound for the *Barbadoes* and *Jamaica*.

Mr. *May* having not seen the Creatures, soon agreed for their Transportation, and accordingly they were brought up to *London*, viz. *Nicholas Lucas*, *Henry Feast*, *Henry Marshall*, *Francis Fryer*, *John Blades*, *Jeremiah Hearne*, and *Samuel Treherne*.

Mr. *May* as a thing usual in such Cases amongst Seafaring men, askt them if they were willing to go with him, not knowing (as he pretended) till afterwards that they were convicted persons. And finding an hesitation, after their usual dumb way of Oratory, he refused to carry them.

Complaint hereupon was made unto his Majesties Secretary Sir *William Morris*, and by a Messenger Mr. *May* was sent for, and examined for his Contempt; and being obstinate in his Refusal, he was sent to the Gate-house Prison, where he continued some time.

Mr.

Mr. May knowing me to be a person very much concerned in the Affairs of the Ship, and knowing that it was my friends, and in itself that put him into that Charge, desired, that I would endeavor to procure his Liberty, which upon Petition to the Secretary I effected. And entered into Bond unto his Majesty of seven hundred pounds for their Transportation, and delivery at the places assigned, viz. Barbadoes, and Jamaica, which I would have performed, had not their treachery; Mr. May's folly, and the Officers of *Bale* denying me their assistance, prevented me.

The Ship staying for some time in the River *Thames*, the aforementioned Quakers were secured in Houses on *Tower-hill*, to be forth coming when the Ship should be ready, or when they should be commanded aboard; in the mean time *Treburn* slips down to *Hertford*, and in opposition to the Magistrates and Officers of the Town, rides about like another *Naylor* at *Bristol*, giving God thanks that he was delivered from their hands, and that now they had done their worst.

Sir *Francis Butler* yet being displeased himself a Loyal Person to his King and Country, thought himself concerned in this Discourse, and thereupon Bonds for *Treburn* by his man; desiring him to comfort him, who replied, That if *Francis Butler* had any
 thing

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thing to say to him, he should come himself.

Is thus their Loyalty and obedience to the King and Government. Sir Francis Butler, as a Justice of peace, grants out a Warrant to apprehend him, and by a Constable seizes on him, and sends him to Prison, his old house, where he shewed that face, that would have hanged him, had not my charity drawn me to an act of pity not not since merited.

Secretary Morris hath notice hereof, and by a Messenger sends for me, where I received a severe check, and afterwards rode down to Hertford and their petitioned the Bench for his enlargement, which with much ado I obtained, bearing my own charges down, and there for his fees, and brought him up to London with me, For which kindness there was a great seeming resentment yet since have their Actions manifested them savage beasts bred up to hand, who being received into a mans bosome have the more opportunity to do him harme.

The Ship afterwards fell down to Gravesend, where I found nothing but their cunning flattery and treacherous insinuations. From thence we went to Deal where they completed their Urageem and shewed what themselves and the rest of their Opinion are. For *nos scitur ex facio qui non dignoscitur ex se*. Here was their

their Principles and Integrity first manifested. Here was their willingness to suffer for their Conscience first shown? What do they distrust God, did they think the God of Land and Sea was not the same? They are not like *Paul*, who notwithstanding he knew he should be imprisoned at *Jerusalem*, yet would he not refuse, or alter his journey thither, see in the *Acts* 21. chap. But I do find their devotion is only in words and are such persons the Apostle speaks of in the, *2 Tim.* 2. and 3. ver. *Who have a form of godliness but deny the power.* Saints to appearance, yet keep they a Reservation *per fas aut nefas* to accomplish their ends: But I shall speak hereafter more of that after I have given you an Account of their Actions.

The Ship remained about a Moneth in the Downs, being all fitted and expecting nothing but a fair wind to carry her forth; and so least provision should fall short by the way, the Quakers and rest of the passengers had liberty to go a shore, but with a *prorise* to be in a readiness upon command to go aboard, as soon as the wind should serve, which was consented unto; And on the 27. day of *November* we had a fair wind, and I accordingly went to command them aboard, where I found but
four

four of the seven, the rest were fled upon a design as you shall know hereafter; these other four with all the faire words and kindness I could, I desired and commanded aboard, but found them Refractory to my requests, refusing to go with me without a Note from Mr. May, who at then had nothing to do with them, nor the Ship, but only subservient to me: But to remove that Remove, I sent for May's note to Command them aboard which accordingly I had, yet would not this serve them, unless he came himself, they then promising that they would go with him, without in the least manner mentioning any of their exceptions, or his giving of any such note as they pretend.

After sometime Mr. May came and both desired, and commanded them aboard, the Deputy of *Deale* being then present, but they then Replyed they would not; and that they had a discharge under his hand, and that he had no more to do with them, and that they had now waited upon me from *London* to *Deale*, and would now wait upon no longer giving me very unseemly and reproachful language. But this would not serve their turns: I told them, that they had promised all to go with me, and they should. As for *May's* Note I valued it not, knowing that none could give them

them a discharge but the King, and if they would not goe by fair means, they should goe by compulsion; the which to the utmost of my power I used. But not being able myself, with two of my Stewards, in his Majesties Name, to command the Deputy, and such other Officers, as I could find out in the Town, to aid and assist me; but they wilfully refused it, and were palpably instrumental in their escape. All which I with my sufficient testimonies make appear, when ever required: as also that by reason of their not going, I have lost my Comers in the Ship to my utter ruine. And the world might know upon what account I stayed in this; first to manifest the treachery of these, as they term themselves, innocent persons; and in the next, that in my absence, I would not have that blot laid upon me, which I do not deserve.

Now I would to you, the holy Brethren of the Nation (called Quakers) what is it we clog to your Consciences to break promise? Do you not know that every sin in you is a Complication of many, the whole body of you being concerned therein, who like *Sylla's* head, yoke of no separation. Why did you attend the Ship and me to *Gravesend*, and from thence to the Downes? why did you give me thanks for my kindness to you all, and especially for my kindness to you

at

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 at *Hertford* why did you promise to attend
 me, to be my true and faithful Prisoner,
 and to go on board with me whensoever I
 should require you? why would you lye in
 the Spirit, and not performe these things?
 The Apostles never did so: Let God and
 the world judge of my actions could I have
 done more for men then I have done for
 you. What did you want in the Ship which
 you had not: had you not the best Cabin,
 did you not lye upon new Beds, which I
 bought for my own Advantage and Traffick
 and not for you, whilst I my self lay upon
 the Boards? Did not I ride to *Hertford* to
 serve you? Did not I make it my businesse
 and expence to oblige you? Did I deny you
 any Liberty, or Freedom, but when you re-
 fused to obay the Kings Commands? I let
 take God and your own Conscience to wit-
 nesse I did not.

Were you but too civilly used, when you
 had your Liberty to go ashore at *Drake*, due
 ring our abode there? Or did your Religion
 allow of a Fraud in that Case? did my kind-
 nesses, whereof heretofore you have made
 large Acknowledgments, deserve to be re-
 quited thus? Is this your integrity? are these
 your upright dealings? Or is it only a fit of
 the Old man, to think that the Devil hath not
 lost all his power against us?

What will the World think of your

Treachery, what will they say when they see
Mr. May, or rather your own Discharge?
what can they say, but that he was Drunk, or
not himself, and so you got his hand to what
you pleased. The which I will make ap-
pear by the Testimonies of above a Dozen
persons. As also the grand Imperinencies,
and fabulous Narration therein contained,
not one material word thereof being true.
Which Discharge, for the satisfaction of the
World, I have here incerted *verbatim*; and I
will with Gods leave demonstrate the absur-
dities and incongruities therein contained. It
followes in these words, (v. 2.)

Whereas there was seven men called Quakers,
brought aboard my Ship called the Anne of Lon-
don by William Edmonds Goslar of Hertford,
to say, Nicholas Lucas, Henry Feart, Henry
Marshall, Francis Pryor, John Bindet, Jere-
miah Hearn, and Samuel Treherne, all which
have continued waiting upon my Ship from Lon-
don to Deale, from the fourth day of Septemb.
last, till this day. And I seeing Providence hath
much crost me hitherto, whereby I perceive that
the hand of the Lord is against me, that I dare
not proceed on my Voyage to carry them, they be-
ing Innocent Persons, and no Crime signified a-
gainst them worthy of banishment: And that
there is a Law in force, that no English man shall
be banished out of his Nation contrary, against his
will

will. And also my men refuse to go the Voyage, if I carry them, which will be much to my hinderance, men being very fcare by reason of the long continued Presse. For these Reasons therefore, and many more, I will not carry them. These are therefore to Certifie any person or persons that shall Question them, or any of them, that they did not make an Escape, but I put them on shore again to go whither they please. All this is Certified under my own hand the 10. day of November, 1664.

Thomas May.

What have you now fool'd your selves to the Barbadoes, and now think this Evasion would serve your turnes? and that yours which is the meer Fan-asie, or Shadow of a Religion, would hold good with those that understand the difference betwixt something, and nothing. And so you would passe amongst those that suffer for the Truth. You erre in the manner of your Worship, and if God should ask, who required this at your hands, you would answer with a *Non pro.*

Why do you strive to varnish your Innocence, by Justification, if you are not guilty you need begg no excuse, neither need yon seek the popular applause, if you can make it out with God.

You cry out the Judgment of God was against

gainst us, for meddling with innocent persons. Go you prophane Fools, if your Assertions were true, you mistake when you expose the ends of Gods Judgments; you might rather think it was for our ill belief, in trusting such Hypocrites as you.

Twas now after the getting of this your lying illegal Discharge, that the 3 Machivillian Emissaries stole away from *Deale* to *London*, to publish the wonderful works of God on the Seas, how averse the heavens were to their Transportation, and the Providence of God in their delivery: stories as strange as that of *Cassiopeia's Chaire*, or the *Phantoms*, then which there cannot be a verisimiling.

Twas something strange Mr. May should complain, Providence should so cross him in his designs, when at then he was neither concerned with, nor in the Ship, during her passage from *London* to *Gravesend*; or from thence to the *Dover*; neither was he there for some considerable time after.

'Tis true there was one Capt. *Green*, Master of the Ship called the *Barbadoes Merchant*, who had been a Month before us there, that put to Sea five times, and by extremity of weather was beaten in again, yet was it not so with us, we lay at Anchor with half a Cable, half the strength, whilst others had a whole one.

If this be your Providence, you have made the most of it.

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Was any of our Cordage broke, did it run aground, as several other Ships did, during our being there? or did it suffer any Damage by the weather? why should you then seek to cheat the people, why should you lye in the Face of Almighty God; are not these things untruths? why should you then encourage your Fancies, in designing Circumstances of so great Falshood.

What hath not your Principles given you strength enough to rejoyce in Tribulations: cannot you, as the three Children, sing in the fire; Or as *Paul* and *Silas* in the Stocks? Whilst you are feasted in Prisons, you can indure this Severity: Banishment is too hard a Sentence for a tender Conscience.

Why do you play the Hypocrites thus? Don't you count your merit more, or lesse, according to your sufferings? Why did you not gaine Heaven by Banishment? durst not you trust Gods Promises upon so dear a score? can you not part with *England*, and your holy Sisters, for your God?

Does not your Conscience tell you the more innocently you suffer, the more effectual is your Justification before God? why then do you blow Trumpets like the Pharisees, when you give Almes, or do good Acts? why do you justify your selves before men, do you not receive your reward here? See what *St. Mathew* sayes to you, *Math. 5. 28.* Even so ye also appear righteous unto men,

men, but within you are full of hypocrisie and iniquity.

Why then will you say there is no Crime signified against you, worthy of Banishment? you pretend you will suffer all things, why then are you so willing to Cite a Law to ~~be~~ from the purpose? Is not there a new Law for new Crimes? we had no Quakers in those times. But now I perceive where you would be, you would not go against your wills, you would suffer punishment provided it be here in *England*. What does your Brotherhood think that change of Aire will change your Opinion? or that like men religiously drunk, after a Nap you would come to your selves again? why else have they so often petitioned for you? why have they used such means to get you off? why have your selves used such treachery? what, have you graved your consciences, have you no remorse?

You scorne your selves to petition for mercy, but your Brothers shall, what a trick this is to blinde the World: do not we know that he which doth it by another, doth it himselfe: and though you do not desire favour your selves, yet you consent, procure, and aid another, to do it for you.

How can you say the Seamen were against going? was their consent ever asked? how can you own such a falshood? Did not two of them help me to drag you into the Boat.

Boat. 'Tis strange if they should so soon tack about, or can any body imagine these persons that are so forward for your going, should be by you thought to be against it.

How can you certify any person, that you made not your escape? did not three of you run the Country, whilst the other four appeared walking upon the Beach, to blind my eyes? if you thought this Certificate a Discharge sufficient, why did you not all go?

What signifies this Discharge, how unjustly soever gotten it appears? what will you do with it? it will be no Record for you in Heaven, nor Protection for you here. In penning and procuring whereof, you have done as the Thief that stole the plague from *Athen*: you have made a Rod for your selves: Did you not know that it lay not in *May*'s power to release you? and that at the time the Discharge was given, *May* had not any thing to do with the Ship, men, or any other thing therein contained, but as a Substitute to me? so that he could not have done it without my consent likewise obtained. And further, that it lay not in our powers to make such a Note or Discharge, and that none but his Majesty could recall your Banishment, or Discharge us of our Engagements for your Transportation, is this a sin of ignorance?

We need no more of your Rhetorick, nor those false ascribed Encomiums of your sincerity

serenity and upright dealings with all persons.
 Let people judge of you by your actions,
 where like jugglers you have cheated all, by
 casting a mist before their eyes.

Where now is your puritanical Bird?
 Where is your affected circumspect who is
 it you now condemn for pride, deceit and
 profaneness? who now do you judge for
 idle words? have you nothing to say for
 your selves? what do you think of the
 phrase, *Late 18.* was he not a good, just and
 honest man of your Opinion.

Are not your principles to give every man
 his due to do no wrong to any body, nor to let
 any man suffer any wrong for you, nor to the
 loss of one hair of their heads have you made
 this good is one word of is true? Is this
 your charity and Brotherly love, is this your
 following of the Letter, you will by no means
 swear, nor lye at all to speak on, except it con-
 cern your private good, or the propagating
 the Number of the Saints of this our age.

Come, come, be wise and consider that
 those that infused those principles in you,
 had a farther design, and that you might be
 the more pliable, they did resolve to Level
 all things, that they might set up some New
 thing of their own, like another *Mahomet*
 with his Pidgeons and Falling-sickness in-
 stead of inspiration.

What needed those delays amongst the
 godly

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godly, would your diffidence holiness
allow of so many idle words, why did you
not at first tell me of your pretended dis-
charge, why would you lye before God and
men, when you said you would go upon
sight of a Note from Mr. May, and why
went you not when it came.

Why did you promise to go if he should
come himself and desire you, and when he
came and commanded you aboard, why
went you not or why did you say you
would.

Had you not the liberty to speak, or were
you ashamed to own your contrivance before
you were forced?

But I pique your Ignorance, that being
Created after the Image of God, you should
know his Call no better, that you should
know your selves not better, that you should
not know to what end you were created, that
you should not know the difference betwixt
a man and a Beast: doth not your will make
you a man, why therefore did you not re-
solve me at first, whether you would or
would not, it is a ill sight of truth when
people use Circumlocutions.

But hitherto tended your policy, the wind
you knew was good, the Merchants and
Passengers would be impatient and the Ship
could not stay, while so it would stand the haz-
zard of being protested against, which you

imagined to us would be of a greater convenience than your carriage. And that the rest of the Fleet being gone we could not stay long behind. This was that made you use a double Tongue, this was the time to make all your shifts. And if that you could spin out any discourse for an hour, it were sufficient. Did you do like Saints in this, or do you think you have escap't this danger without expectation of a worse. Be it to you as you deserve.

Did I not stay the Ship from two of the Clock Sunday morning, until Tuesday morning, did not I use the interest of the Merchants Passengers? did not I my self perswade you, telling you the danger of going back again, and that you would be tryed as Felons? did not I tell you, that if you refused to go, you would undoe me and above halfe a score more? Did the Ship refuse to carry you, or did I yet, would not all this move your evil genius to a compliance?

Did not I use all the vigour I could to force you aboard, did I not charge the Deputy and Townsman in the Kings Name (though in vain) to aid and assist me? did not I take you all and throw you into the Boat, and unless I had nailed your feet to the planks, I could not have done more. From whence though you went not freely in, you could freely runne out.

What

What did you think the Boat was made of Irish Wood, and that no venomous Creature could live upon it, why else would not you remain here, why would not you stay the tenth part of a quarter of an hour, what would not your patience or your pain suffer you to stay till my Seamen could fit their Oares.

What made you fall all along upon the Beech-stones, was it out of Devotion, or in expectation of the Text, *Mat. 3. and 9* Or did you think to be carried into the Boat by the Spirit.

Did you ever produce this discharge of Mr. May? was it ever openly read or acknowledged by Mr. May when he was himself, was it drawn by a publique Notary, was not it done in a common Alehouse, and signed by your own Creatures? And though I cannot justify Mr. Mayes doing thereof in any place, yet, I think *inter publica* so severe a Censure as that by the understanding people of this Nation will be thought but an elevation of the Pole.

But yet let me speak this concerning Mr. May, and I would have the world know so much, that however he hath carried himself in that businesse, yet his concealing thereof from me all that while, and for several other Accounts, he hath proved himself a Rogue, and

and a Villain, the which I have not mist a
 Opportunity all this while to tell him of, and
 with his Crocodiles tears he hath acknow-
 ledged it with more Grace, I suppose, then I
 can expect from you.

But now again to you Hypocrites: Let the
 world know what you have done for the Truth
 and your Conscience, (as you pretend) you'll
 say you have suffered Imprisonment, losse of
 Libertie, and the no enjoyment of the Bodie.
 But why persisted you not unto the end? why
 do you like *Peter* deny your Principles when
 there is most need of Justification? why do
 you turn back like *Zer's* wife? see what you
 have merited, see what *St. Luke* promises you
 as a reward, *Luke 17. and 33. Who so ever seeks
 to save his life, shall lose it, and who so ever shall
 lose his Life, shall preserve it.*

What, did you think your selves sent as Sa-
 crifices? why did you not then thank God
 for his Offer, and like another *Abraham*,
 make an example of your Faith?

Will you tell me again you have Wives, and
 Children, and Families? and that it is an un-
 just thing that Free borne Subjects should be
 banished for no apparent Crime; what then,
 will you quit the Banners of Christ to stay at
 home? See in *Mat. 10. and 37.*

What could I expect when you refused to
 go with me unto the Boat, but that your
 Faith had been like *Peters*, and that you would
 have

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have walkt to the Ship upon the face of the water:?

But you have deceived the world & me, and your Faith is not so much as your Fallacy: Your words favor of the Spirit of God, but your Actions of the Devil: You are not so Religious, as you would be counted: You are too much Speculative Christians. A little of the Practick is enough to make you mad, if you be not so already.

Fit, fit up in you, 'tis now time to be ingenious, and for Penitence, to acknowledge your misguided Devotion, either shew by your Actions more of Saints, or professe less. But I suppose your policy, you are temporally Religious, and your expectancy is nothing but a temporal blessing: Or like the Sadduces you deny the Resurrection. Do you know that God knows your thoughts, and that you must give an account of them at the General Day of Judgment? why then do you use a Cloak to your bad Actions, and make that your Glory, which should be your Shame.

Vale.

Frienclly

My dear Reader,

Instead of a Prologue, you have here an Epilogue; not that I intend to have you of the kind's usual amongst the Ancient and Modern Writers; but that as the Case is new and unheard of, so I would have the Form. You have here seen the whole matter in every Respect, as well as my weak Judgement can represent it to you; not but that I am satisfied in my self, that I cannot sufficiently express the Nature, Qualities, and Conditions of them, in so lively a Character as their Allions would have represented to you, had you been Spectators thereof. For any impartiality, as I have used none, so I would, as near as I could, deserve none, when you see me. You are here left for Judges of the Case; you have on the one part heard the naked Truth and Evidence; on the other part, the Circumventions, Shifts, and Subterfuges. Weigh both in an equal Balance, and let your Judgement incline to that which hath the most appearance of Truth. I have no Reason for Arguments, that can be used in their Defence; neither do I desire to gain any Credit (upon my own word) in any one Particular. If I cannot effectually make it appear by Evidence. The leaving my Concern in the Ship, I am sure will be of some credit with you; besides my staying here to justify the same. I beg your Censure; not that I would censure you to favour any thing, which were not true. But that you would satisfy the world of their Allions, and that they are not the same persons, they are taken for. In this you would do your selves (and those persons they have any thing to do withal, right, and me no wrong.

Who am

Yours,

Edward Maning.

FINIS.